The Covenant Nations

VOLUME 3, NUMBER 7, 2015

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▲ From this beginning to the jet age in 40 years.

◄ COVER PICTURE:
The Port of Felixstowe – the United Kingdom's busiest container port which plays a pivotal role in the global trade by sea of this nation.

Join us in the Great Cause to Wake Up God's Covenant Nations!

The Covenant Nations
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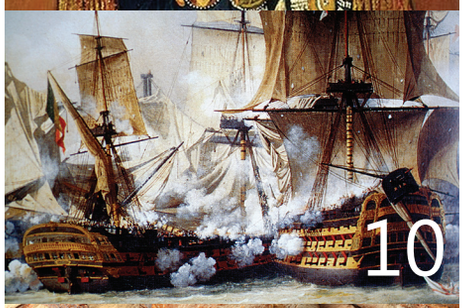

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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel . . . his seed shall be in many waters . . . and his kingdom shall be exalted"

(*Numbers* 24:5 & 7)

Warships moored in Portsmouth Harbour, 2010

EDITORIAL

VICTORY OVER EVIL – *Plus 70 years*

Britain's defence again 'balanced on a knife edge'

"The Victory is Ours, Thank God!" was the headline carried by our predecessor publication *The National Message,* on 29 August, 1945. Quoting the words of George VI, the leader writer wrote: " 'In this hour of deliverance,' said His Majesty the King, 'it is fitting that we give humble and solemn thanks to God by Whose grace we have been brought to final victory.' Our thankfulness for victory is indeed, almost beyond all expression, for we have been delivered from enemies of unequalled barbarity and from perils without parallel in our history."

The words of the Psalmist were also quoted: *"If it had not been for the Lord Who was on our side, now Israel may say . . . when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us . . . Blessed be the Lord"* (*Psalm* 124). There was a vital personal message as well carried by the leading article, that by the sacrifice of Jesus Christ, sinful, wayward Israel was redeemed, and reinstated as God's instrument for world blessing: *"Thou art My servant, O Israel . . . return unto Me; for I have redeemed thee"* (*Isaiah* 44:21-22).

Given the victory over the forces of evil arrayed against the nation in 1945, we need to be reminded that **'the price of freedom is eternal vigilance.'** It was four years to the day from the above thanksgiving of victory to 29 August, 1949, when Russia exploded its first atomic bomb – achieved through betrayal and espionage!

We have come now 70 years from 1945 to a point where evil is again mounting a challenge and as never before against the covenant nations. Christian civilization is truly under unprecedented siege throughout the world. Evil is able to penetrate 'the bounds of our habitation' in cyber space and destroy our security both materially and spiritually.

The theme of this issue is Victory at Sea, yet in 2015 Britain's defence is again reaching a crisis point unless more money is found, as a former head of the Royal Navy has claimed. The former first sea lord, Admiral Lord West, has said: *"We must not delude ourselves. We are at a turning point."* He warns: ***"We are balanced on a knife edge."***

Addressing the House of Lords on 17 June, 2015, Lord West said: *"The first thing to say is that our nation is still a world power. This is not popular with many parts of the media and the chattering classes, but it is a statement of fact. It is important for our people's well-being that our nation should continue to play a leading role in world affairs, and a surprisingly large number of nations in the world want us to remain fully engaged. We cannot be sure how much longer the US will be willing or able to bear the burdens of being the protector of last resort for the "free world," and we know that as a result of our defence cuts, the US doubts our ability to be a true and worthwhile global ally as the world becomes more dangerous."*

He continued: *"Britain's GDP is 46% higher today than it was in 1990, when we had three aircraft carriers, 50 escorts and 33 submarines. Today we have 19 escorts and 12 submarines. Decline is a choice. Why have this Government made that choice? The world is less safe as a result and it is not a choice we should make. If Ministers get defence wrong, the nation will never forgive them and the costs in blood and treasure are enormous. Our leaders seem to have lost their backbone. The world is a safer and better place when the UK is involved."*

On the defence budget, Lord West says: *"Without an increase in defence spending we are on a road to disaster. The Navy and the other military forces will not be able to do what the nation expects of them."*

At the root of the economic crisis, of course, is our slavery to the dishonest international banking and monetary system, based on the ever-increasing accumulation of debt finance. The annual cost of servicing of the National Debt is about equal to the defence budget itself. The system is out of control and is undermining the security of the covenant nations at large.

For victory against evil, the message from Isaiah comes as powerfully as ever: *"Return unto Me"* says the God of our fathers.

VICTORY AT TRAFALGAR

The Battle of Trafalgar, fought 21 October 1805, was one of the most important and decisive naval engagements of all time, decisively establishing the supremacy of the Royal Navy on the high seas. Rather than a conventional engagement between lines of battle with gunnery duels, the English made a bold attack that allowed them to gain local superiority over the enemy and raked their ships with devastating broadsides. The Franco-Spanish fleet was decisively defeated and British supremacy on the high seas was decisively established for the rest of the nineteenth century. Lord Nelson's defeat of the French and Spanish fleets at Trafalgar allowed British trade to flourish around the world, laying the foundations for Britain's emergence as an economic super power.

Britain against France

The war between Great Britain and France was a clash between a great naval power versus a great land power. In the same year that Emperor Napoleon of France won his greatest land victory at Austerlitz, his plan to invade the British Isles was destroyed by the victory of Lord Nelson at the Battle of Trafalgar off the coast of Spain.

After the defeat of the Spanish Armada in 1588, England emerged as the greatest of the world's maritime powers. This permitted vast mercantile interests in every corner of the world. As an island nation, England had relied on her navy for protection since the time of King Alfred the Great but had relatively small land forces, especially compared to France. While Britain's standing army was quite small, a large navy was always maintained and the Royal Navy honed its ship-handling and gunnery skills, maintaining a high standard of seamanship by constant experience.

At the outbreak of war with revolutionary France, the Royal Navy was operating at a high level of efficiency. However the French fleet had been drastically weakened by a purge of its officers during the French Revolution. Many of France's experienced seamen and gunners had been dismissed from the service and sent to the guillotine. With the Royal Navy blockading French ports, the French Navy deteriorated even further with inexperienced crews who spent most of their time holed up in port.

However, to defeat Britain a land invasion was necessary. Before the French could consider invading the British Isles, the Royal Navy would need to be drastically reduced. Emperor Napoleon ordered his Admiral Pierre Villeneuve (1763-1806) to command the French fleet, and to unite the squadrons at Toulon in the Mediterranean, and Brest on the Atlantic, with the Spanish fleet in the West Indies and Cadiz. With this concentration of forces, Napoleon hoped to overwhelm the Royal Navy and open the way for a land invasion across the channel. Villeneuve commanded an impressive fleet in terms of gun-power and the number of first rate ships. The French and Spanish combined fleet had more line-of-battle ships than the British fleet and some of the most powerful warships in the world were under French command.

Invasion Threat

In the summer of 1805, Emperor Napoleon was encamped with his Grande Armée at Boulogne, ready to invade Britain. Napoleon required the French Navy, and its Spanish allies, to destroy the Royal Navy in order to enable his invasion force to cross the Channel. The French Mediterranean Fleet under Vice Admiral Pierre-Charles Villeneuve was to join up with the Spanish Fleet under Admiral Federico Gravina and enable the French Atlantic squadron to break out of the British blockade at Brest.

When Villeneuve took refuge at Cadiz, Napoleon ordered him relieved of command. Hoping to redeem his honour, Villeneuve decided to sail before his replacement arrived. On 19 October, 33 French and Spanish ships of the line began to leave Cadiz. They sailed for Gibraltar with Admiral Nelson's blockade force in pursuit. William Cornwallis had maintained a tight blockade off Brest, with the Channel Fleet. However, Lord Nelson adopted a loose blockade in the hope of luring the French out for a major battle. Nelson used frigates (faster, but not robust enough for line-of-battle) to keep constant watch on the harbour, while the main force remained out of sight, 50 miles west of the shore.

While the French and Spanish Fleet outnumbered the Royal Navy, the French crews included few experienced sailors. At the Battle of Trafalgar, Nelson was outnumbered and outgunned with the enemy totalling nearly 30,000 men and 2,568 guns to his 17,000 men and 2,148 guns. Although the Fleet under his command were outnumbered and outgunned, there is no doubt that the British sailors were far better trained and more disciplined.

Horatio Nelson – Britain's Most Famous Seaman

Lord Nelson's father was a minister of the Gospel. Horatio Nelson enlisted in the Royal Navy at age 12. He served aboard the *Carcass* at the age of 15, on an expedition to the Arctic Sea. At age 18, he became a Lieutenant and at age 20 was given command of the Frigate *Hinchinbrook*. Nelson became the youngest captain in the Royal Navy in 1779, aged 20. He saw service in the Caribbean during the American Revolutionary War. Nelson rose in the ranks swiftly. He married Fanny Nesbit, a doctor's widow, in 1787, at the end of his tour of duty in the Caribbean. In 1794, Nelson was shot in the face during an engagement at Calvi on Corsica, and lost the sight of his right eye. His remaining eye was also damaged and he was slowly going blind in the years leading up to his death. He first won renown for his initiative at the Battle of Cape St Vincent in 1797 against the French Revolutionary forces. Nelson became a Rear-Admiral in 1797. Following intense fighting on the Canary Islands, the battle of Santa Cruz de Tenerife, he lost his right arm. His stunning victory at the Battle of the Nile in 1798 against Napoleon's expeditionary force made him a national hero. Lord Nelson's tendency to obey orders only when it suited him, was displayed most famously at the Battle of Copenhagen in 1801, when he put the telescope to his blind eye, ignoring his commanding officer's instructions for him to disengage from the enemy.

During the Battle of the Nile in 1798, Nelson's *HMS Captain* became so mauled as to be incapable of further service. Therefore Nelson plowed the ship into the starboard quarter of the *San Nicolas* and led a boarding party onto that ship. The *San Jose* had entangled itself with the *San Nicolas*, which was on fire. With the battle cry of *"Westminster Abbey, or glorious victory!",* Nelson led his men across the burning *San Nicolas* to seize the *San Jose*. As his men secured both ships, this move was afterwards called *"Nelson's patent bridge for boarding first rates."* Successive Naval victories caused Nelson to be promoted to Vice Admiral, Commander-in-Chief of the Mediterranean Fleet in 1803.

HMS *Victory*

His flagship, the *HMS Victory*, was constructed from more than 6,000 trees, mostly oak and cost £63,175 to build (equivalent to £60 Million today). *Victory* was operated by a crew of 850 men and mounted 104 smooth bore muzzle loading cannon. Operating the 32-pounders aboard *HMS Victory* required a high degree of efficient team work to maintain a fast rate of fire. Each gunner had a specific task which had to be carried out in the right order. Swabbing out the barrel before the charge was inserted prevented an accidental explosion while loading, after which the charge and ball were loaded. The heavy gun then had to be run back into firing position, at which point the gun was aimed and the fuse ignited.

On 21 October, Admiral Nelson had 27 ships of the line under his com-

mand. The French and Spanish had 33 ships of the line, including some of the largest in the world at that time. The prevailing tactical thinking of the time required a fleet to manoeuvre in a single line of battle to engage the enemy with maximum firepower through broadsides in parallel lines. This line of battle system facilitated control of the fleet through flag signals.

Innovative Tactics

However, Lord Nelson initiated a risky and aggressive manoeuvre of sailing directly for the enemy line, attacking head-on to break the Franco-Spanish Fleet line of battle and then rake broadside fire at their bows, to which they would be unable to respond. To lessen the time his fleet would be exposed to this danger, Nelson had his ships make all available sail. In preparation for the battle, he ordered the ships of his fleet to be painted in distinctively yellow and black patterns (the *Nelson chequer*) to distinguish them from their opponents and avoid friendly fire.

Nelson was aware that the French and Spanish gunners were ill-trained and supplemented with land soldiers who would have found it difficult to fire accurately from a moving platform on the rolling seas. The ships were rolling heavily across the swells. Lord Nelson's plan was a serious risk, but a carefully calculated one.

Admiral Lord Nelson had prepared his men for the risky and aggressive manoeuvre of charging for the enemy line in two columns with the intention of punching through their line of battle and achieving local superiority by doubling up on enemy ships. Victory would go to the side that could reload and shoot the fastest and most accurately and Nelson believed that it was the British sailors that could achieve this. He instructed his captains to be free from hampering rules and to take initiative during the inevitable confusion caused by the *Pell-Mell* battle. He encouraged initiative by every ship's captain: *"no captain can do very wrong if he places his ship alongside that of the enemy."* Circumstances would dictate the execution of their plans. The guiding rule was that the enemy's rear was to be cut off and superior force concentrated on the enemies' line of escape. Early in the morning of 21 October, Nelson's fleet found the combined French-Spanish fleet in a long line headed for the straits of Gibraltar. At 08:40, the French-Spanish reversed course to offer battle.

As French Admiral Villeneuve ordered his fleet to wear together and confront the Royal Navy, Nelson hoisted a series of signals: *"England expects that every man will do his duty."* The crews on the Royal Navy ships had to endure enemy broadsides for 40 minutes during their attack. Yet they succeeded in cutting the line and raking the French and Spanish vessels with devastating broadsides. The centre and rear of the French-Spanish line were subjected to savage close engagements where the British used their superior gunnery to batter the French and Spanish ships, causing massive casualties and silencing their guns. Just before 12:00 noon, the two fleets came within range and *HMS Victory* leading the first column became involved in a desperate fight with four enemy ships. Admiral Collingwood (flagship *HMS Royal Sovereign*), commanding the Downwood (Lee) column engaged the Spanish contingent of the combined fleet. At 11:50am *HMS Victory* hoisted the signal: *"Engage the enemy more closely"* as the first shot of the battle was fired.

By noon, *Victory* was engaged with no less than four enemy vessels, including the most powerful warship in the world, the Spanish 136-gun first rate *Santisima Trinidad*, along with *Heros*, *Redoutable* and the French flagship, *Bucentaure*. Despite serious damage, *Victory* passed under the stern of *Bucentaure* and fired a devastating broadside down its length. *Redoutable* carried a large force of marines. One of the French sharp-shooters hit Nelson, the bullet lodging in his spine. As Captain Jean-Jacques Lucas was preparing his crew to board the *Victory*, they were disrupted by the second British ship in the line, the 98-gunned *Temeraire*, firing into the crew assembled on *Redoutable*'s deck. Under fire from both *Victory* and *Temeraire*, *Redoutable* fought on until her crew had sustained 90% casualties, most of them fatal.

Men on both sides fought with tremendous courage amidst indescrib-

able carnage. As *Victory* crossed the line it became entangled with the *Redoutable.* French infantry poured fire onto the decks of *Victory* and at 13:15 a musket ball struck Admiral Nelson who was standing in full view on the quarterdeck overseeing the battle. *Victory* was saved from being taken by the arrival of the 98-gun *Temeraire*, which hit *Redoutable* with a broadside that killed and wounded 200 Frenchman. *Temeraire* then plowed into *Redoutable* and disabled *Fougueux* with a broadside from its disengaged side.

Triumphant Victory

At 13:55, *Redoutable* finally struck her colours to indicate surrender and this permitted *Victory* and *Temeraire* to double up on *Bucentaure.* By the end of the battle at 16:15, as *Bucentaure* surrendered to *HMS Conqueror*, the French and Spanish combined fleets had lost 22 ships and the British none, although many Royal Navy vessels were severely damaged. Before Lord Nelson died, three hours later, he had been informed that his final battle had been a triumphant success. More than half the enemy fleet was captured, or destroyed. Not one British ship had been lost. Lord Nelson's final words were: *"Now I am satisfied. Thank God I have done my duty."* As the sea battle took place about 20 miles to the north-west of Cape Trafalgar, the battle was named Trafalgar. Nelson's last recorded words were: *"God and my country."*

French and Spanish casualties exceeded 13,000 in the battle. France lost 10 ships, destroyed, or captured, 2,218 dead, 1,155 wounded and 4,000 captured. Spain lost 10 ships captured, 1,025 dead, 1,383 wounded, 4,000 captured. The French and Spanish casualties were 10 times higher than those of the British. Although the first British ships to engage took severe punishment, not a single Royal Navy vessel was lost. Nelson's overwhelming triumph over the combined Franco-Spanish Fleet ensured Britain's protection from invasion for the remainder of the Napoleonic Wars. Vice Admiral Villeneuve was taken prisoner aboard his flagship and brought to Britain. He attended Nelson's funeral while in Britain. He was paroled in 1806 and allowed to return to France, where he was murdered en route to Paris with 6 stab wounds. The official French report, was that he had committed suicide! Although Napoleon ordered an ambitious naval expansion programme, he was never again able to effectively challenge Britain at sea.

Britain's Greatest Naval War Hero

Following the Battle of Trafalgar, the Royal Navy was never again seriously challenged by the French fleet. Lord Nelson became, and remains, Britain's greatest naval War Hero, and an inspiration to the Royal Navy. London's famous Trafalgar Square was named in honour of his victory, and the statue on Nelson's Column, finished in 1843, towers triumphantly over it. The daring, unconventional tactics employed by Nelson ensured a strategically decisive victory. It is a tribute to his delegating style of leadership that the battle continued to a successful conclusion, even after his critical injury. Lord Nelson was highly respected as a model of duty and devotion to one's country.

Inspiring Example

The news of his death at the battle produced an outpouring of grief. King George III declared: *"We have lost more than we have gained. We do not know whether we should mourn, or rejoice. The country has gained the most splendid and decisive victory… but it has been dearly purchased."* His funeral at St Paul's Cathedral in London was a vast state occasion. The funeral procession consisted of 32 admirals, 100 captains and an escort of 10,000 soldiers which accompanied the coffin from the Admiralty to the Cathedral, where the service lasted 4 hours. The warmth, courage and generosity of the spirit of Lord Nelson won the affection and loyalty of his officers and men and the admiration of the Empire.

"*Greater love has no one than this, than to lay down one's life for his friends*" (*John* 15:13).

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VICTORY AT SEA

Five miles or so from Whitby are the remains of the Roman signal station at Goldsborough – one of a series of such stations on the north east coast, specifically to give warning of raiders from Germany. But command of the sea enabled the rebel Carausius (281) to launch a futile invasion of the continent.

These events set a pattern for the future. It was nearly a century after the departure of the Romans (410) that the Angles and Saxons took advantage of the open seas to settle at will on the south and east coasts. The establishment of the Anglo-Saxon Kingdoms brought a period of stability interrupted by Viking and Danish raids. King Alfred (871-99) built the first English navy, but the Anglo-Saxon period came to an end in 1066 when King Harold was caught between simultaneous invasions from Norway and Normandy.

The Normans gave short shrift to the last Viking invaders and from 1066 to 1204 the Norman and Plantagenet kings commanded both sides of the Channel – retaining a foothold in Gascony till 1453. But a new situation developed from 1337 when Edward III claimed the French throne. The Battle of Sluys (1340) gave England command of the Channel. The Cinque Ports earned special honour for their naval support. The Hundred Years War brought the glories of Crécy and Agincourt and moulded the sense of Englishness. But without continental allies (Flanders or Burgundy) the conquest of France was a futile and expensive dream.

The emergence of nation states in the fifteenth century, particularly France and Spain, created a new situation for the much smaller power, England. Henry VIII responded by founding a new navy and fortifying the south coast. The crunch came in 1588 when Spain launched its massive attempt to conquer England, the Armada. We have recently seen on television the part played by Providence in our deliverance. It is worth mentioning that the Spanish victory over the Turks at Lepanto (1571) opened the way for English trade in the Mediterranean. In the seventeenth century our rivals at sea were the Dutch, not a great military nation. England captured New Amsterdam (New York) but the Dutch kept control of the Far East.

The emergence of France as a great naval power under Louis XIV (1643-1715) brought a new challenge. Between 1690 and 1805, Britain lost command of the sea only twice – the Battle of Beachy Head (1690) and at the time of Yorktown (1781). Britain won fresh victories within a year. We escaped invasion in 1690 but lost the American colonies in 1782.

For a century after Trafalgar (1805) Britain's command of the sea was unchallenged, allowing free communication and trade with our worldwide Empire. But in the second half of the nineteenth century new technology forced the great powers to rebuild their navies, and Britain never enjoyed the supremacy over her rivals (France, Russia, Japan and Germany) as in the days of Nelson.

Each of the World Wars has altered the situation again. The last battle of the titans took place at Jutland in 1916. More significant was the German development of the U-boat though in the First World War this endangered our food supply rather than our navy. The situation was repeated in World War II. But this time it was the aeroplane which held the key to victory. From the Battle of Britain to the Battle of the Pacific, air power closed the door or opened it to invasion. There is one final twist to this story. Allied control of the Channel by sea and air enabled the greatest sea-borne invasion in history, the D-Day landings. For once, Britain had not been in danger of invasion, but the base for an invasion of the continent that was to bring ultimate victory.

REV BARRIE WILLIAMS

THANKSGIVING FOR VICTORY

This year there has been a magnificent celebration of the 70th anniversary of VE Day; not only in Great Britain but also in the many other countries who made up the Allied Forces. It has been very moving to hear the memories of survivors of those days and to acknowledge their contribution to the peace which we have experienced since then. The following article is for readers to have an insight into the contemporary comments which were published in *The National Message* (NM) in May 1945 around VE Day. As a fortnightly magazine the dates of these two issues are either side of May 8, the day itself. It is instructive to refer back and see that there is no note of triumphalism or arrogance. The emphasis is on thanksgiving and service in recognition of our calling as a servant people. The Editorial in this issue quotes from the leader written following the victory over Japan three months later, VJ Day, August 1945, which continues this theme of thanksgiving and service. There have been national celebrations of this 70th anniversary too.

This first piece is from the NM dated May 9, 1945. It would have been written in advance of the announcement of victory to meet the printing deadline.

A Pause for Thanksgiving

"Give thanks to the Eternal, proclaim His fame,
. . . O sons of Jacob whom He chose"
(*Psalm* 105:1-6, Moffatt).

Mr Churchill, anticipating the day of doom for Germany, when Europe is entirely liberated from the Nazi thrall, has said, "We shall fail in our duty if we allow ourselves anything but a brief pause for thanksgiving . . . we may pause for a moment, we may rejoice, but it may only be for the purpose of regathering strength."

It is indeed fitting that we should pause, not only to render praise and thanksgiving to God, but also to beseech Him for wisdom and steadfastness, that through His grace we may be enabled to cope with the problems and responsibilities of the future.

The article closes with this paragraph:

In their endeavours to secure freedom from want and freedom from fear for the nations of the world, no less than for themselves, the Anglo-Saxon peoples must realise that a great stumbling block is their neglect to walk in God's way and keep His law, and that the urgent need today is for them to turn to Him in repentance asking that He will write His law in their hearts and put His Spirit within them. Because Christ died on the Cross for their redemption, God has promised to do this for them when they call upon Him! (*Jeremiah* 31:33, 34; *Ezekiel* 36:26, 27, 37). In the days of victory may Israel turn to her Redeemer in thanksgiving and penitence, asking for the guidance of the Holy Spirit.

The leader in the next issue of NM, dated May 23, 1945 began as follows:

National Rededication

A dominant note of the victory in Europe celebrations has been the persistent call to rededication – rededication of our individual lives and rededication of the nation in the service of God.

At the services of Thanksgiving to God for victory and deliverance, held throughout the Empire on May 13, emphasis was laid upon the personal need "to dedicate ourselves afresh to the service of His Kingdom." And rightly so, for the importance of individual consecration cannot be stressed too strongly.

The leader continued:

This dedication of the nation is no recent happening. It occurred long centuries ago when, after their exodus from Egypt, our forefathers were formed into a nation by God and consecrated or set apart for His service. The Divine declaration was: "Ye shall be a peculiar treasure unto Me, above all people; for the earth is mine; and ye shall be unto Me a Kingdom of priests and an holy nation." At the opening of the Christian Dispensation, St Peter, addressing the dispersed of Israel, quoted this passage, and reminded them that they were "a royal priesthood, an holy nation, a people for God's own possession that they might show forth the excellencies of Him Who called them out of darkness into His most marvellous light."

Today, the Anglo-Saxon people, as the descendants of ancient Israel and the inheritors of her responsibilities and privileges, are dedicated to God's service. They occupy this position solely because they were redeemed by Christ. "Thou art my servant O Israel, thou shalt not be forgotten of Me. I have blotted out thy transgressions, as a thick cloud, and, as a cloud, thy sins: return unto Me; for I have redeemed thee."

The covenant nations have fallen far, far short of those high ideals in the years that have followed. It is often said that when Israel falls into sin, she falls into far worse sin and degradation than those other nations who have not received such a calling from God. There is no need to list all the consequences of that sin – they are evident to us all. We pray that the nation will return to the Lord God Almighty in sincere confession and repentance so that we might receive power from on high to take up and fulfil our responsibilities as we ought.

EDITORIAL TEAM

THE HIDDEN SALVATION

The Word of God is the spiritual food by which we live. If we do not constantly get fed by the Word, our spiritual life will be weak and lacking substance. By just reading the Word of God, our faith is built and we are drawn near to God – the God of Israel. As far as building our faith is concerned, *Romans* 10:17 has the answer: "*So then faith cometh by hearing, and hearing by the Word of God*."

Never has this scripture been truer than in the account of the Canaanite woman who came to Jesus to beg for her daughter's deliverance from a demonic possession. This woman's remarkable story is recounted in two of the Gospels, namely the Gospel according to St. Matthew and the Gospel according to St. Mark. In *Matthew* 15 the woman is referred to as a woman of Canaan or Canaanite but in *Mark* 7 he refers to her as a Syro-Phoenician. This apparent 'discrepancy' becomes clear once the background of the time is understood and to whom the Apostles were writing. Matthew was aiming his account mainly to the Jews of that time and that explains why he referred to her as a Canaanite, but in Mark's account of the Gospel he had mostly the Romans in mind, so he chose instead to make reference to the Canaanite woman's present geographical origin and social background rather than her historical-traditional origin and background. The Romans could never fully appreciate the animosity and conflict that existed between the Israelites and the Canaanites, but for the Jews that would have been no problem.

The Canaanites, historically the original inhabitants of Canaan, were for the most part driven off the land by the Israelites when they took possession of it under the leadership of Joshua. They remained adversaries of the Israelites because they were not driven off entirely. In fact, since the days of Noah, the Canaanites were shunned and even enslaved by every other nation due to the curse placed on them by Noah (*Genesis* 9:25-27). As a matter of biblical history, the Israelites were, as a result of the Covenant with God, the most blessed of all the nations on the earth and the Canaanites, due to the curse over them, the most backward. So when Matthew is giving his account of this particular event, he is emphasizing the fact that this woman seeking Jesus' help is not only a non-Israelite, but also from a people that are firmly placed at the opposite end of the spectrum of where the Israelites are positioned in life. Reading *Matthew* 15 it is abundantly clear that even Jesus' disciples had little time or consideration for this Canaanite woman and even asked Jesus to send her away because they were obviously embarrassed and annoyed by her presence.

Jesus' tactful reply to this woman further reveals that she and her people were even considered dogs in relation to the Israelites, who are referred to by Jesus as children: "*It is not good to take the children's bread and to throw it to dogs"* (*Matthew* 15:26). Jesus' metaphorical answer to her plea was, however, not due to a lack of interest in her or her desperate situation. His reply rather tested her resolve and at the same time it also contained a key revelation to His coming Kingdom and His Salvation Plan for mankind. Jesus subtly revealed the hidden Salvation Plan for the Gentile nations by granting her request as a result of her 'confession.' His action almost sounds contradictory when looking at the His first statement where He proclaims: "*I am not sent but unto the lost sheep of the House of Israel.*" What should not be forgotten is that the Lord has only ever made one covenant with a nation and that nation is Israel. Jesus came first and foremost to redeem His Covenant People. It does not, however, mean that other nations cannot obtain mercy from the Lord. In fact, although the Canaanite woman could never be part of God's Chosen People, she could still be fed by the Bread of Life.

For the sake of her possessed daughter, this woman took a considerable risk to venture in amongst the Jews to seek Jesus' help, but this was more than a mere act of desperation. This was clearly an act of faith. When carefully examining her conversation with Jesus, the very first question that comes to mind is the origin of her faith. Being a Canaanite, how did she come to know of the Messiah and what made her think He would help her? She openly states that she accepts her disposition in life compared to that of the Israelites, yet also alludes to being fed by the crumbs that fall from the Israelites' table. Despite being a Canaanite, she was somehow being fed with the Bread of Life – the Word of God. This caused her to recognize firstly Jesus as the Messiah and secondly give her enough faith in Him, so that she went in search of Jesus in order for Him to deliver her daughter from her serious affliction.

Another startling revelation comes to light when studying Mark's account of this encounter:
"*But Jesus said unto her, Let the children first be filled: for it is not meet* [right/good] *to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs*" (*Mark* 7:27-28).

Jesus clearly states in the above

scripture that the children, the Israelites, are to be fed first. It is not a strange thing for Him to say because the Lord has always had an everlasting covenant with Israel. He has no covenant with any other nation in the world. The word '*first*' in the original Greek is the word '*proton*' which means '*at the beginning*' as well as '*chiefly*' as in order of importance. When looking at the entire context in which it was written, it clearly does not refer to some form of exclusivity but it means that the Gospel was firstly and rightly so destined for Israel. This is confirmed by the apostle Paul when he declares to the Christians in Rome: "*For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek*" (*Romans* 1:16). Israel needed to hear the Gospel of Jesus first and this is the main reason the Lord Jesus came: to first find the Lost Sheep of the House of Israel.

Israel was to become the great evangelical nation of the world and through Israel all the nations of the world would come to hear the Gospel, know the Lord and His Law and through faith in Jesus Christ ultimately obtain Salvation. In fact, according to the Canaanite woman's answer to Jesus, she stated that her people have been fed 'under the table' by the Word of God presumably for many years. This was despite the fact that there were no apparent evangelical efforts conducted amongst the Gentile nations. The Word of God nevertheless reached them and they got fed by it. Just as little dogs would hide under their masters' tables, waiting in anticipation to eat from whatever comes off the table, so the Gentiles hid under the Israelites in obscurity – waiting to be fed by the crumbs that fell from their spiritual table.

The analogy of the little dogs and the children is absolutely brilliant, because it sketches a very realistic,

everyday picture that people can relate to and understand. Most people in the world have dogs as pets and usually when they are small, they tend to be more indoors than outdoors. In most households the dogs eat separately from their owners. If there is strict discipline enforced, the dog would need to sneak in under the table and quietly wait for something to fall off the table. Children, tending to be more lenient towards the dogs, would gladly feed them scraps from the table when no one is watching. This is what the Canaanite woman was counting on – just a few crumbs from the table. Those few crumbs would have been enough to deliver her daughter from her demonic affliction.

The 'crumbs' she lived on prior to seeking Jesus were sufficient to build her faith in Jesus so that she went in search of Him. It is clear that Jesus tested her faith when He initially gave her an almost dismissive answer to her desperate plea, but ultimately she gave Him the answer He wanted to hear from her and as a result her daughter was delivered. Jesus gave her much more than a few crumbs. This was as a direct result of her faith – a faith that could only be built by the Word of God. The fact that she constantly addressed Jesus as 'Lord' is strong evidence of both her knowledge and acceptance of Him as her Lord and Master and her overwhelming respect and perhaps even fear for Him. Indeed some Bible translations refer to her worshipping Jesus at His feet. The Jews mainly addressed Jesus as 'Rabbi,' but she addressed Him as 'Lord.' She obviously saw something in Jesus that others did not and this she could have surely only learned from Scripture.

As Matthew's account of this amazing event holds great hope and revelation for the House of Israel, so Mark's account of this encounter also extends the same mercy and hope to non-Israelites. Next time we read this part in the Bible, let us remind ourselves of how privileged we as Israelites really are to be considered children and to eat of the loaves of Living Bread. As Israelites, may our love for the Lord be genuine in every way and may we give thanks to the Lord for His Mercy and Grace. Let us join the psalmist in our hearts when we meditate on these powerful words:

***"I have hidden Your Word in my heart, so that I might not sin against You"* (*Psalm* 119:11).**

BRENTON BOSHOFF

THE SONG OF SOLOMON

Solomon, son of David, king over all Israel, spoke three thousand proverbs which are recorded for all time in the Book of *Proverbs*. In I *Kings* 4:32 we are told that Solomon's songs were one thousand and five. In the Hebrew the title of the book means *The Song of Songs* or *The Best of all the Songs*. Whether it is the best of all the songs Solomon wrote we do not know; it is certainly the only one which remains and which we can read for ourselves.

The theme of the book is the marital love between a bridegroom and his wife. Early authorities say that this book was admitted to the canon of Scripture on the supposition that it depicts the relationship between God and His people Israel. When we examine the book in some detail and relate it to some other statements in the Bible there certainly is confirmation of this view.

First of all as a basis on which to proceed and produce the evidence we notice that there are unique statements which are found in no other literature except in the pages of the Bible and are made with reference to only one race of people upon earth.

The Lord says: "*I am married unto you*" (*Jeremiah* 3:14) and "*For thy maker is thine husband; the LORD of hosts is his name; and thy redeemer the holy one of Israel*" (*Isaiah* 54:5).

The relationship with Israel to God must not be confused with the Church of Christ. This is one of the mysteries of the New Testament, but we are told plainly in Paul's letter to the Ephesian Church, that the Church is the body of Christ not the bride.

We read in *Ephesians* 5:29-30: "*For no man ever yet hated his own flesh; but nourisheth and cherisheth it; even as the Lord the Church: for we are members of his body, of his flesh, and of his bones.*" Here the reference is to Christ's resurrection body. Our Lord said to his disciples when he appeared to them, after he rose from the dead: "*A spirit hath not flesh and bones, as ye see me have*" (*Luke* 24:39).

It is to this resurrection body that we believers are united in this great mystery of faith so that here and now we have passed from death into life as Jesus said (*John* 5:24). While waiting for the fulness of the redemption of the resurrected body and eternal life: "*This is a great mystery*," said Paul, "*but I speak concerning Christ and the church*" (*Ephesians* 5:32).

Having now accepted that the Church, the true believers, is the body of Christ of which He is the head, we are then left with the conclusion that the Bride with whom he stood in the marriage relationship was national Israel. Not as the church thinks, if they believe as many do, that the church is both the body and the bride of Christ because you cannot marry your own body.

There are six passages in the *Song of Solomon* which bear out the conclusion that the whole song is centred around the Bridegroom.

1. He is described in human terms: "*The chiefest among ten thousand*" and "*he is altogether lovely*" (5:10, 16).

2. Furthermore the bridegroom speaks of himself as the keeper of the vineyard, who let out the vineyard to keepers (1:6). Our Lord said: "*I am the true vine and my father is the husbandman*" (*John* 15:1). His parable of the householder who let out the vineyard to the husbandmen appears in each of the Gospels of Matthew, Mark and Luke.

3. "*His fruit was sweet to my taste*" (2:3). In the last book of the Bible we are told of the tree of life which bears "*twelve manner of fruits*" and the leaves of this tree are for the healing of the nations (*Revelation* 22:2).

4. "*His left hand is under my head*" (2:6). "*Underneath*," said Moses when giving the blessing to Israel, "*are the everlasting arms*" (*Deuteronomy* 33:27).

5. The time of union is given in symbolic language when "*the fig tree putteth forth her green figs*" (2:13). Jesus said in connection with his return in power and glory: "*Learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near*" (*Matthew* 24:32-33). This is at the very door.

6. The enduring nature of the love between the Divine Bridegroom and the Bride is enshrined in memorable words: "*Love is strong as death . . . Many waters cannot quench love, neither can the floods drown it*" (8:6, 7).

We have to compare these words with the words of the Lord, given

to Moses, "*The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you*" (*Deuteronomy* 7:7-8). Our God is a faithful God who keeps his covenants.

The interesting value of this book is indeed that it lies in the beauty and truth of the relationship between God and Israel. Here is established a great principle; but how, in fact, did it operate in the history of Israel? As we study our Bibles, we see that Israel as a nation departed from the Lord and his Commandments and as a result were so weak and enfeebled physically and morally that they began to be easy prey for their aggressors and they were taken away in bondage from the land which God had given them.

At this stage the Bible calls the nation "*the divorced wife*." The word of the Lord to Jeremiah says: "*I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce*" (*Jeremiah* 3:8).

It was in this stage of the divorce that the historical books of the Bible close but the story does not end there.

A study of the books of the prophets show that they take up the story of Israel and tell of her re-betrothal: "*I will betroth thee unto me for ever*" (*Hosea* 2:19); and when re-betrothed the relationship will be again that of Bride **and** Bridegroom. That is what our Lord taught when he referred himself as the Bridegroom: "*Can the children of the bridechamber fast, while the bridegroom is with them?*" (*Mark* 2:19).

The days came when the bridegroom was taken from them but in the parable of the ten virgins the bridegroom came and those that were ready went in with him to the marriage supper. The marriage feast marks the transition from the bridal state to the wedded state and in the last book of the Bible we are told of the Lamb's Wife (*Revelation* 21:9).

The angel showed John, the writer of *Revelation*, the Lamb's Wife, the new Jerusalem, descending out of heaven from God; the great city which stood for national Israel. When a man marries he gives his name to his wife, and of Jerusalem, had been said long before: "*I have chosen Jerusalem, that my name might be there*" (II *Chronicles* 6:6). This is not said of any other city of the world and the wedded relationship is nowhere bestowed by God except on Israel.

"*And it shall be at that day, saith the LORD, that thou shalt call me Ishi*" (*Hosea* 2:16) meaning 'Husband.'

"*Happy art thou, O Israel: who is like unto thee, O people saved by the LORD*" (*Deuteronomy* 33:29).

We are those people and what a wonderful blessing we have.

MARGERY DOWLING

TAKE GOD SERIOUSLY

Recently I read of an unnerving experience which happened to a pastor and his wife who were flying back from a Christian conference. The conduct they witnessed teaches us a great deal about human behaviour and attitudes.

They were flying from Portland back to Los Angeles and all seemed to be going well. All of a sudden while food was being served, the plane banked sharply. Moments later, flight attendants took back all the trays of food and they could be seen quietly whispering among themselves. There was clearly something very wrong. The pilot then came on and said "We have a slight mechanical difficulty. We are going to fly back to Portland."

When the plane touched down at Portland airport a flight attendant announced "Listen carefully everyone. As soon as we come to a stop, you'll hear the emergency siren. At that moment, take the closest escape route you can. Some of you will need to use the slides." Then she added "There is a bomb threat. Take nothing with you, just get out!"

To the sheer amazement of the pastor and his wife, instead of panic and people running for the doors, quite the opposite happened. Most people first started reaching for their belongings under their seats and one person actually insisted on getting his brief case from the overhead locker. It was clear that many people simply did not take the warning seriously.

In the Bible, there are many examples of people who treated Divine warnings about their conduct and life style with a similar casual attitude. Every one of them eventually discovered however, that those warnings to repent where absolutely true. All these examples have much to teach us, but the story of what happened to a certain King of Judah when he rejected the warnings of God's Word is particularly worth relating.

"Thus saith the Lord; 'Thou hast burned this roll ... And I will punish him and his seed"
Jeremiah 36:29,31

Around 600 BC, during the ministry of the Prophet Jeremiah, there was a King of Judah called Jehoiakim. This King rejected Almighty God and His Commandments so the result was moral and religious decay throughout the nation. Interest in God and obedience to His will declined to such a degree that the Lord gave Jeremiah a Divinely inspired warning which was to be read out to the leaders and people. The warning was stark. Unless the nation repented and turned back to the True God, they would be invaded by a foreign power and destroyed.

Courtiers read this to King Jehoiakim while he was staying at his winter palace. The account in *Jeremiah* 36 relates that a fire was burning on the hearth and as the King heard the Word of God being read out, he cut the scroll into pieces and burnt them on the fire. He utterly refused to take the warnings of God seriously and because he did not like the message, he destroyed it. His behaviour and contempt for the Word of God brought terrifying consequences. Shortly afterwards the entire nation was invaded and severe judgment fell upon him personally as well as his family.

As shocking as his behaviour was, it is sadly little different from the way many people treat the inspired Word of God today. They pick and choose the verses they like in Scripture and just like Jehoiakim reject the parts which they find personally and morally challenging. No wonder they do not feel God close to them. Salvation, intimacy and closeness to the Lord are blessings reserved only for those take **all of His will** seriously. It is not for pickers and choosers who behave like a modern day Jehoiakim.

The writer Francois Fenelon gives a moving description of what this intimacy and closeness means in practice. "You can tell God all that is in your heart, just as one would unload one's heart, its pleasures and its pains to a dear friend. You can tell Him your troubles and He will comfort you, you can tell Him your longings and He will purify them, you can tell Him your dislikes and He will help you to conquer them. Talk to Him of your temptations and He will shield you from them, show Him the wounds of your heart and He will heal them. Honestly lay bare your indifference to good, your depraved tastes for evil and your instability. Tell Him how self-love makes you unjust to others, how vanity tempts you to be insincere and how pride disguises you to yourself and others."

"When you pour out to Him all your weaknesses, needs and troubles there will be no lack of what to say. You will never exhaust the subject and you will have no secrets from Him. Blessed indeed are those who have such a familiar, unreserved and intimate relationship with God."

And such people are easy to recognise. They have a genuine passion and thirst for the Lord, with an unquenchable enthusiasm and drive to stay close to Him. It can be seen in their lives that the Spirit of God resides in their hearts. They display an inner joy and peace which radiates out for all to see. Eternal life has already begun for them and the joy of the Lord is upon their countenance.

Those who refuse to fully submit to the Word of God are denied all this joyful intimacy and owing to the deceitful nature of sin may not even be aware of their true spiritual condition. Like King Jehoiakim they may actually feel quite comfortable and confident with their pick and miss views. They might take some, or perhaps none, of God's Commandments and warnings seriously and feel very positive about rejecting and ignoring the rest. Scripture often makes references to such people and states that they are deceiving themselves and deceiving those around them. All of God's Commandment's and all His warnings revealed in Scripture, are to be taken seriously and acted upon; none of them can be ignored.

> "Examine yourselves as to whether you are in the faith"
>
> II *Corinthians* 13:5

The Bible further adds that some of these self-deceivers will even have a certain religious persona about them and perhaps even have the appearance of being spiritual. In II *Timothy* 3:5 it describes people who "*have a form of godliness about them, but deny its power*." In *Matthew* 15:8 it says "*These people draw near to Me with their mouth and honour Me with their lips but their heart is far from Me*." They feel quite comfortable about attending church services and singing God's praises, but in their heart of hearts they do not have a relationship with Him because they refuse to **fully submit to and accept** His revealed will. As it warns in *Matthew* 7:22-23, "*Many will come to Me on that Day and say 'Lord, Lord, have we not prophesied in Your Name, cast out demons in Your Name and done many good works in Your Name?' And I will declare to them, 'I never knew you. Depart from Me; you who practise lawlessness.'*"

There is a certain plant in South America which starving people will chew, because it gives them the enjoyable sensation of having been fed. Through its influence all desire for real food departs and the starving person is spared from the painful gnawing of hunger. The leaf contains a drug but no nourishment. It satisfies a man's craving but it does not provide for his needs. It is a plant of deception. He feels he has had food, but in reality he is dying for lack of it. So likewise are those who pick and mix from the Bible, choosing for themselves what moral teaching to take seriously and what to reject. They take enough of it to make them feel good, satisfying the inner craving of their religious nature, but reject the morally challenging parts which would have fed and saved their souls. They feel they are spiritually alive and in "good standing" with the Lord, but in reality they have deceived themselves. Unless they take seriously all of His moral teaching as revealed in Scripture, they will never belong to Him and never be one of His children.

Self-deception is so easy that St Paul urges every person to examine their heart, in order to check that they really do belong to the Lord. As he puts it in II *Corinthians* 13:5, "*Examine yourselves as to whether you are in the faith. Test yourselves.*" Let us learn the lesson of Jehoiakim and not be deceived and punished as he was. Provided we take all the teaching and warnings of Scripture seriously, and sincerely endeavour to submit our lives to His will, then when He comes or calls, He will say "*Well done good and faithful servant*," rather than "*Depart from Me because I never knew you*."

JONATHAN WILLANS

www.internetpulpit.co.uk

THE IRRESISTIBLE IMPULSE

One of the most common and curious responses we receive in witnessing the British-Israel message is that the Lost Tribes of Israel would not have travelled north or west when their Mideast bondage ended. People seem to have no problem believing that some of Lost Israel went east or south, or returned to Palestine; but of course, we are told, these tribes could not have gone to Europe! When asked why this could be, a usual response is that "the Caucasus Mountains were impenetrable." Yet history records numerous tribes throughout history travelling through the Caucasus, and in any case, other routes to Europe were open as well, such as across what is now the Turkish peninsula. The Turks, in fact, had absolutely no problem invading Europe by that route during the Middle Ages. Yet supposedly, the House of Israel surely could not have done that!

Several years ago, a television special was presented on "The Lost Tribes of Israel." The narrator was very favourable to the idea that some of them went south and intermarried with the Ethiopians, while others went east and settled with the Afghans. The evidence given for this was very weak, mostly based on supposed "traditions," claims and supposition. Not a word was said or suggested that Israelites might have gone north or west! Perplexed, a member of my church wrote a letter to the producer of the television special, and received a reply to the effect that, "it was highly unlikely" that any of the House of Israel went to Europe. Yet it is considered historical fact that the Jews of the House of Judah did later migrate to Europe in large numbers. The double standard seems to be a patent effort to undermine the British-Israel belief!

Jacob Grimm, the noted nineteenth century linguist, historian and storyteller, in his book *Deutsche Sprache* (i.e. German Language or Speech) stated that it is an accepted conclusion of science, which "few will be found to question," that "all the nations of Europe migrated anciently from Asia, in the vanguard those related races whose destiny it was through moil and peril to struggle onwards, their forward march from east to west being prompted by an irresistible impulse, whose precise cause is hidden in obscurity" (pp. 6, 162). It has been noted by other historians as well that the European peoples had an inner compass, an irresistible impulse, to travel westward.

Noted linguistic professor Max Muller affirmed that, "The main stream of the Aryan nations has always flowed towards the northwest. No historian can tell us by what impulse those adventurous nomads were driven on through Asia towards the isles and shores of Europe . . . It requires a strong will, or a great amount of inertness, to be able to withstand such national or rather ethnical movements" (*History of Ancient Sanskrit Literature*, 1859).

For many years, there were three main suppositions as to the original home of the European peoples: Far East Asia, India, or an origin in Europe itself. The leading term used for Europeans was "Indo-European," in the belief that India was our original home. (The word, Aryan, was also from an Indian Sanskrit word, and was used as a synonym until it became associated with the German Third Reich.) However, most scholars now reject an Indian origin. The famous linguist Dr. A. Henry Sayce explained, "It is now recognized that the archaic character of Sanskrit and Zend is mainly due to the fact that our knowledge of these languages is derived from documents more ancient than those belonging to any of the languages with which they are to be compared." The Indian origin is now known to be wrong. In fact, Sayce stated that Lithuanian and Icelandic are more archaic "than any of the vernacular dialects of India" (Quoted by Isaac Taylor, *The Origin of the Aryans*, London 1892, p.15).

If our origin as a people was not in India, was it instead in the wide expanse of Eastern Asia? When I was in grade school, this was taught in our history classes as fact. Dr. Isaac Taylor disagrees, saying, "It is very instructive to learn how extremely shadowy are the arguments which sufficed to convince all the greatest scholars in Germany and England, Pott, Lassen, Grimm, Schleicher, Mommsen, and Max Muller, that the origin of the Aryans must be sought in Asia . . . this opinion was universally accepted, on no solid grounds whatever; at first merely from the general impression that Asia was necessarily the cradle of the human race, and afterwards on the authority of a late Iranian legend aided by the belief, which now proves to be baseless, of the more archaic character of Zend and Sanskrit. There is no more curious chapter in the whole history of scientific delusion" (ibid. Taylor, p.17).

Other scholars were convinced that the European peoples originated in

Europe itself and simply migrated back and forth to end up in Europe again. Yet current studies have ruled this out. Noted Mideast archaeologist, Thomas V. Gamkrelidze, has stated that an analysis of the early European languages reveals that the Indo-European homeland was a "region with a mountainous landscape." There are numerous archaic words indicating "high mountains" and "heights," which rules out the flat regions of Europe and Asia, "including the region north of the Black Sea." In addition, there are numerous "Indo-European names for trees and plants and animals which agree with the characteristics of a mountain landscape" (*When Worlds Collide: The Indo-Europeans and the Pre-Indo-Europeans*, 1990, p.7).

If our homeland was not in India, Asia, or Europe itself, where is this mountainous region where our ancestors originated? Dr. Gamkrelidze says, "Numerous lexical items shared among the Proto-Indo-Europeans, Proto-Semitic, South Caucasian, and sometimes other ancient Near Eastern languages, further narrow down the potential homeland to a particular area in Southwest Asia . . . the historical distribution and routes of migration . . . can be explained more easily if one assumes that the territory of the original Indo-European homeland coincided with a region contained within Eastern Anatolia, the Southern Caucasus, and northern Mesopotamia . . ." (*When Worlds Collide*, pp.6, 10).

The Southern Caucasus and northern Mesopotamia was controlled in early times by the Assyrian Empire, and the northern region of Assyria was the location of the exile of the House of Israel. Yes, the ten tribes of the House of Israel (along with a significant number of the two tribes of the House of Judah) disappeared after their captivity and became "lost" to history, at the same time as the ancestors of early Europe came from that same place!

Yet the connection between lost Israel and early Europeans is missed because of a tradition—a myth—that assumes that Europeans constitute the descendants of the biblical patriarch Japheth, and so could not be these lost Israelites. Dr. Taylor disagrees, saying, ". . . the identification of the Aryans with the descendants of Japheth had to be reconsidered . . . To the late Dr. [Robert] Latham belongs the credit for having been the first to call in question the prevalent belief" (ibid, Taylor, pp.17, 20).

Dr. Robert Latham was a well-respected scholar who connected the Israelite tribe of Dan, in particular, with early European colonists. The full text of Dr. Latham's remarks on the tribe of Dan and the Israelite-European connection is given in the book, *The Story of Celto-Saxon Israel*, by W.H. Bennett, published by CBIA. One could actually say that all of the Israel tribes, including both the House of Israel in the pre-Christian centuries and the House of Judah later, followed this pattern, this irresistible impulse, to migrate westward from the Mideast to Europe and the Isles.

JORY STEVEN BROOKS
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RESEARCH ALERT

The primary resources for information no longer reside in library books and encyclopedias. YouTube and Wikipedia accessed freely, easily and instantly on the internet are the first and often the only media used by people (especially students for homework and dissertations) in order to find factual detail on almost any subject.

In British-Israel circles we have several items on YouTube that explain our message but we have not been at all successful on Wikipedia. There is a page entitled 'British Israelism' which presents a false 'cult' image and is little more than a thinly veiled dismissal of our teaching punctuated with unhelpful disparaging innuendo. Although Wikipedia claim to be open to public editing of their articles, all attempts to amend inappropriate text and correct some of the misleading information on their 'British Israelism' have been rejected by their administrators. Furthermore, all our attempts at creating a truly representative page outlining our message and teaching have been rejected out of hand.

Please make this gross prejudice and injustice a matter of prayer.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ephesians 6:12

MARTIN J LIGHTFOOT
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THE ACACIA AND THE SPICE TREES

The Acacia

After the liberation of the children of Israel from their centuries of hard bondage in Egypt, and having passed through the midst of the Red Sea upon dry ground, they entered into the wilderness of Sinai. Here, Moses ascended the Mount to receive from the hand of God His laws for the nation, beginning with the Ten Commandments, and including instructions for building the Tabernacle, or Tent of Meeting, the portable Sanctuary they were to use in their worship during their forty-year sojourn in the wilderness. The sacred Ark of the Covenant, the other furnishings of the Tabernacle, and, indeed, the Tabernacle itself, were to be made of the shittah tree (pl. shittim) or acacia wood.

The acacia is a desert-growing tree which grew plentifully in the Wilderness of Sinai. It gives us a clue to the spiritual significance of the Tabernacle and its furnishings, for they are symbols of Jesus Christ, who, in His incarnate or human form, was likened to "*a root out of a dry ground*" in the great Messianic chapter 53 of *Isaiah*. The verse goes on to say, "*he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him.*" Certainly, this is true of the acacia tree, which has no beauty in comparison to, say, the majestic Cedar of Lebanon. However, the acacia has a naturally very hard wood that cannot be corrupted, speaking eloquently of Christ's sinless purity.

But the lesson does not end there, for the Ark, like the other items of the Sanctuary, was not to be left in its rough form, but to be overlaid within and without with pure gold. The gold speaks of Christ's divinity which perfects His humanity, since only the gold can be seen from the outside. It is a picture of the promise made to us, that being born of the Holy Spirit, we, like Christ, may become sons of God and inherit immortal, glorified bodies.

The acacia tree also bears sharp thorns, and some think that the crown of thorns may have been made from this tree. Regarding the thorny crown, it may have seemed to the Roman soldiers only a mockery of Jesus, or an added cruelty, to force the sharp thorns on to the Saviour's head. But, spiritually, it was absolutely necessary, for the curse on the earth that resulted from Adam's sin – "*thorns also and thistles shall it bring forth to thee*" (*Genesis* 3:18) – had also to be placed upon Jesus on the cross, to bring redemption, not just for all mankind, but for the very earth itself.

Solomon receiving the Queen of Sheba

The Spice Trees

Spices were a much used and highly valued commodity in Israel, and there are literally dozens of references to them throughout Scripture. To mention but a few examples: When, during the seven year famine, Jacob sent his sons to Pharaoh's overseer (Joseph) to buy bread, he urged them to take the man a present of the few luxuries they had left – balm, honey, spices, myrrh, nuts and almonds (*Genesis* 43:11). The Book of *Esther* tells us that when King Ahasuerus of Persia sought a new bride, maidens were gathered together from every corner of the kingdom. They were put into the custody of Hege, keeper of the women, who gave them things necessary for a twelve month purification: namely, six months with oil of myrrh and six months with sweet odours (the latter meaning a fragrant spice, possibly balsam (*Esther* 2:3,12)). And when the Queen of Sheba visited Solomon – the most splendorous king in the Middle East – she sought to impress the king with only the greatest of gifts: "*And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as those which the queen of Sheba gave to King Solomon*" (I *Kings* 10:10).

Two of the most precious of these spices were frankincense and myrrh. Their value was amply demonstrated by the fact that they were two of the three gifts given to the Christ

Child by the Magi. At that time, frankincense was worth its weight in gold, and myrrh was worth seven times as much. These gifts were foreshadowings of the life and sacrifice of Jesus, as the frankincense represented His priesthood, and myrrh, which is very bitter, was offered to Him on the cross to deaden His pain – "*but he received it not*" (*Mark* 15:23). Some even suggest that the crown of thorns was made from the thorny twigs of the myrrh tree. Both frankincense and myrrh are gum resins of trees native to Arabia, and are obtained from cuts made in the bark. The aromatic resin which exudes hardens in drops called "tears" which, when burned, give a very fragrant odour.

Myrrh was one of the main ingredients in the holy oil referred to earlier, along with cinnamon and cassia, both obtained from tree bark, and calamus, a reed. Likewise, frankincense was one of the constituents of the holy incense, which was beaten small and burned daily on the golden altar of incense in the Temple. The rising smoke of the burning incense represented the prayers of the saints ascending to God, as we are told in the Book of *Revelation:* "*... and there was given unto* [the angel] *much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angel's hand*" (*Revelation* 8:3-4). Frankincense was also used in the meat [grain]-offerings and on the twelve loaves of shewbread placed before God in the Tabernacle.

In the Old Testament *Song of Solomon*, a love-canticle between Christ and His Bride wherein trees are frequently used as metaphors, both frankincense and myrrh symbolize different attributes of the Bride and Bridegroom. Speaking of her beloved, the Bride asks, "*Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense?*" and tenderly whispers, "*A bundle of myrrh is my wellbeloved unto me*" (*Song* 3:6 & 1:13). Likewise, the Bridegroom likens His spouse to an orchard of spice trees, frankincense and myrrh being two of these, and He rejoices, "*I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice*" (4:12-14 & 5:1). All these speak of what *The Scofield Reference Bible* calls the ineffable perfections of Christ, which, like the fragrance of frankincense and myrrh, cannot be expressed in mere words.

Further linking this to Jesus, after His crucifixion, Nicodemus brought a hundred pounds of myrrh and aloes to be placed among the burial wrappings, aloes being another aromatic gum (*John* 19:39-40). Then, when the Sabbath was past, Mary Magdalene and the other women brought sweet spices, including myrrh, to anoint His body on Easter morning, only to discover the tomb was empty. For this they are known as "myrrhophores" or myrrh-bearers, and the women carrying spice jars came to be an iconic representation in Christian art for centuries.

PATRICIA BAGWELL BA

THE DUST OF THE WIDE WORLD

The Abrahamic covenant with the prophesied 'spreading abroad' like the sand, or dust, of the seed of Abraham, Isaac and Jacob, is often referred to by writers on British-Israel. This very interesting letter which we reproduce here was in The Times, *2 June, 2015.*

Letters to the Editor

British abroad

Sir, The reference in your leading article ("Grand Tour," 30 May) to Britain's proud tradition of engagement in the world reminds me of Sir Cyril Radcliffe's reflections, while standing at the gates of the Old Cemetery in Calcutta, on the eve of his departure from India in August 1947:

> "We have been such wanderers that the mud of every country is on our shoes. It is quite an essay in geography to list the places in the five continents in which British soldiers lie buried: and we would need a new list for British civilian cemeteries overseas. In all recorded history up to the present no people has ever so mixed its dust with the dust of the wide world. Eccentric, tiresome, interfering, if you like, but, surely too, adventurous, ingenious, courageous and enduring. And yet, for better or worse, very remarkable."

R P FERNANDO
Epsom, Surrey

A DAY OF PRAYER IS CALLED

Saturday, 26th September 2015

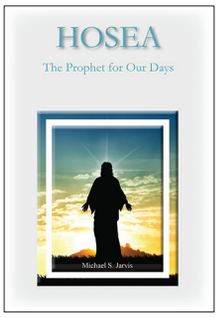
"Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber; and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, wherefore should they say among the people, Where is their God?"

(*Joel* 2:16-17)

Aids to Prayer

In this time of trouble let us ask the Lord for deliverance – *Daniel* 12:1
For repentance for the nation from apostasy – *Matthew* 4:17
That we may be found worthy for service – *Revelation* 2:19
That we may remain faithful stewards – I *Corinthians* 4:1-2
That the nation may put away idols – *Revelation* 9:20-21
That the priests may repent of unbelief and wickedness – *Jeremiah* 23:11
For unbelieving teachers and pastors – *Hebrews* 5:12
For the leaders and those who make laws and rule with force – *Ezekiel* 34
For The Queen, that she may be mindful of her Coronation Oath – II *Samuel* 7:13-14
That we will keep in mind the restoration of Israel – *Ezekiel* 37 and others
To thank the Lord for His Covenants
To prepare ourselves for greater service – I *Corinthians* 2:9-10
To alert the nation to the significance of the Elijah message – *Malachi* 4:5-6
Be not afraid and have confidence in the Lord – *Proverbs* 3:25-26
The Lord will remove the iniquity of the land in one day – *Zechariah* 3:9
That Israel will enquire of God for cleansing – *Ezekiel* 36:37
That we may be saved out of Jacob's trouble – *Jeremiah* 30:7

In your own homes or in fellowship with other believers who long for the Kingdom of God to come on earth, put aside time on this day to call upon the Lord our God in the precious name of our Saviour, the Lord Jesus Christ.



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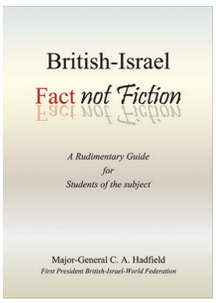

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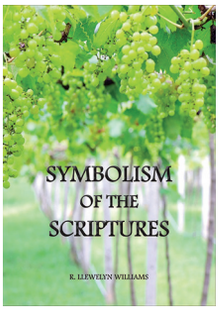

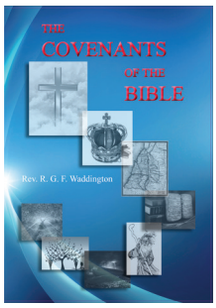

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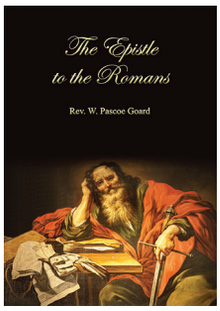

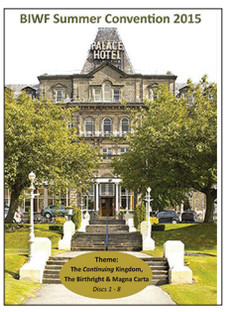

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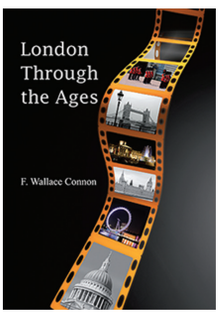

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"*And let it be, when thou hearest the sound of a going in the tops of the mulberry trees . . . then shall the LORD go out before thee, to smite the host of the Philistines*"

II *Samuel* 5:24

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